

GUIDE

TO

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ENTIRE SANCTIFICATION, OR THE PERFECTED HOLINESS OF BELIEVERS.

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We have already spoken of *justification, adoption, regeneration, and the witness of the Holy Spirit*, and we proceed to another as distinctly marked, and as graciously promised in the Holy Scriptures: this is the ENTIRE SANCTIFICATION, or the perfected HOLINESS of believers; and as this doctrine, in some of its respects, has been the subject of controversy, the scriptural evidence of it must be appealed to and examined. Happily for us, a subject of so great importance is not involved in obscurity.

That a distinction exists between a regenerate state and a state of entire and perfect holiness will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in the prayers they offer in their behalf, and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need be quoted to prove this: — 1 Thess. v. 23, “And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” 2 Cor. vii. 1, “Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” In both these passages deliverance from sin is the subject spoken of, and the prayer in one instance, and the exhortation in the other, goes to the extent of the entire sanctification of “the soul” and

"spirit," as well as of the "flesh" or "body," from all sin ; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called "filthiness of the flesh."

The attainableness of such a state is not so much a matter of debate among Christians as the *time* when we are authorized to expect it. For as it is an axiom of Christian doctrine, that "without holiness no man can see the Lord," and is equally clear that if we would "be found of him in *peace*," we must be found "without *spot* and *blameless* ;" and that the church will be presented by Christ to the Father without "fault," so it must be concluded, unless, on the one hand, we greatly pervert the sense of these passages, or, on the other, admit the doctrine of purgatory or some intermediate purifying institution, that the entire sanctification of the soul, and its complete renewal in holiness, must take place in this world.

While this is generally acknowledged, however, among spiritual Christians, it has been warmly contended by many that the final stroke which destroys our natural corruption, is only given at death ; and that the soul, when separated from the body, and not before, is capable of that immaculate purity which these passages, doubtless, exhibit to our hope.

If this view can be refuted, then it must follow, unless a purgatory of some description be allowed after death, that the entire sanctification of believers, at any time previous to their dissolution, and in the full sense of these evangelic promises, is attainable.

To the opinion in question, then, there appear to be the following fatal objections :—

1. That we no where find the promises of entire sanctification restricted to the article of death, either expressly, or in fair inference from any passage of Holy Scripture.

2. That we no where find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification.

The principal passage which has been urged in proof of this from the New Testament, is that part of the seventh chapter of the epistle to the Romans, in which St. Paul, speaking in the first person of the bondage of the flesh, has been supposed to describe his state, as a believer in Christ. But whether he speaks of himself, or describes the state of others in a supposed case, given for the sake of a more vivid representation in the first person, which is much more probable, he is clearly speaking of a person who

had once sought justification by the works of the law, but who was then convinced, by the force of a spiritual apprehension of the extent of the requirements of that law, and by constant failures in his attempts to keep it perfectly, that he was in bondage to his corrupt nature, and could only be delivered from this thralldom by the interposition of another. For, not to urge that his strong expressions of being "carnal," "sold under sin," and doing always "the things which he would not," are utterly inconsistent with that moral state of believers in Christ which he describes in the next chapter; and, especially, that he there declares that such as are in Christ Jesus "walk *not* after the flesh, but after the Spirit;" the seventh chapter itself contains decisive evidence against the inference which the advocates of the necessary continuance of sin till death have drawn from it. The apostle declares the person whose case he describes, to be under the *law*, and not in a state of deliverance by Christ; and then he represents him not only as despairing of self-deliverance, and as praying for the interposition of a sufficiently powerful deliverer, but as thanking God that the very deliverance for which he groans is appointed to be administered to him by Jesus Christ. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

This is, also, so fully confirmed by what the apostle had said in the preceding chapter, where he unquestionably describes the moral state of true believers, that nothing is more surprising than that so perverted a comment upon the seventh chapter, as that to which we have adverted, should have been adopted or persevered in. "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid! How shall we who are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that OUR OLD MAN IS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DESTROYED, that henceforth we should not serve sin; for he that is dead IS FREED FROM SIN." So clearly does the apostle show that he who is BOUND to the "body of death," as mentioned in the seventh chapter, is not in the state of a believer; and that he who has a true faith in Christ "is FREED from sin."

It is somewhat singular that the divines of the Calvinistic

school should be almost uniformly the zealous advocates of the doctrine of the continuance of indwelling sin till death ; but it is but justice to say that several of them have as zealously denied that the apostle, in the seventh chapter of the Romans, describes the state of one who is justified by faith in Christ, and very properly consider the case there spoken of as that of one struggling in LEGAL bondage, and brought to that point of self-despair and of conviction of sin and helplessness which must always precede an entire trust in the merits of Christ's death, and the power of his salvation.

3. The doctrine before us is disproved by those passages of Scripture which connect our entire sanctification with subsequent habits and acts, to be exhibited in the conduct of believers *before death*. So in the quotation from Rom. vi. just given — “ knowing this, that the body of sin might be destroyed, that *henceforth* we should not serve sin.” So the exhortation in 2 Cor. vii. 1, also given above, refers to the present life, and not to the future hour of our dissolution ; and in 1 Thess. v. 23, the apostle first prays for the entire sanctification of the Thessalonians, and then for their *preservation* in that hallowed state, “ unto the coming of our Lord Jesus Christ.”

4. It is disproved, also, by all those passages which require us to bring forth those graces and virtues which are usually called the fruits of the Spirit. That these are to be produced during our life, and to be displayed in our spirit and conduct, cannot be doubted ; and we may then ask whether they are required of us in perfection and maturity ? If so, in this degree of maturity and perfection, they necessarily suppose the entire sanctification of the soul from the opposite and antagonist evils. Meekness in its perfection supposes the extinction of all sinful anger ; perfect love to God supposes that no affection remains contrary to it ; and so of every other perfect internal virtue. The inquiry, then, is reduced to this, whether these graces, in such perfection as to exclude the opposite corruptions of the heart, are of possible attainment. If they are not, then we cannot love God with our whole hearts ; then we must be sometimes sinfully angry ; and how, in that case, are we to interpret that *perfectness* in these graces which God hath required of us, and promised to us in the gospel ? For if the *perfection* meant (and let it be observed that this is a *Scriptural* term, and must mean something) be so comparative as that we may be sometimes sinfully angry, and may sometimes divide our hearts between God and the creature, we may apply the same comparative sense of the term to good words and to good works, as well as to good affections. Thus when

the apostle prays for the Hebrews, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect* in every *good work*, to do his will," we must understand this perfection of evangelical good works so that it shall sometimes give place to opposite evil works, just as good affections must necessarily sometimes give place to the opposite bad affections. This view can scarcely be soberly entertained by any enlightened Christian; and it must, therefore, be concluded that the standard of our attainable Christian perfection, as to the affections, is a love of God so perfect as to "rule the heart, and exclude all rivalry, and a meekness so perfect as to cast out all sinful anger, and prevent its return; and that as to good works, the rule is, that we shall be so "perfect in every good work," as to "do the will of God," habitually, fully, and constantly. If we fix the standard lower, we let in a license totally inconsistent with that Christian purity which is allowed by all to be attainable, and we make every man himself his own interpreter of that *comparative* perfection which is often contended for as that only which is attainable.

Some, it is true, admit the extent of the promises and the requirements of the gospel as we have stated them; but they contend that this is the mark at which we are to *aim*, the standard toward which we are to aspire, though neither is attainable fully till death. But this view cannot be true as applied to *sanctification*, or deliverance from all inward and outward sin. That the *degree* of every virtue implanted by grace is not limited, but advances and grows in the living Christian throughout life, may be granted; and through eternity also: but to say that these virtues are not attainable, through the work of the Spirit, in that degree which shall destroy all opposite vice, is to say that God, under the gospel, requires us to be what we cannot be, either through want of efficacy in his grace, or from some defect in its administration; neither of which has any countenance from Scripture, nor is it at all consistent with the terms in which the promises and exhortations of the gospel are expressed. It is also contradicted by our own consciousness, which charges our criminal neglects and failures upon ourselves, and not upon the grace of God, as though it were insufficient. Either the consciences of good men have in all ages been delusive and over-scrupulous, or this doctrine of the necessary, though occasional, dominion of sin over us is false.

5. The doctrine of the necessary indwelling of sin in the soul till death involves other anti-scriptural consequences. It supposes

that the seat of sin is in the flesh, and thus harmonizes with the pagan philosophy, which attributed all evil to matter. The doctrine of the Bible, on the contrary, is, that the seat of sin is in the soul; and it makes it one of the proofs of the fall and corruption of our spiritual nature, that we are in bondage to the appetites and motions of the flesh. Nor does the theory which places the necessity of sinning, in the connection of the soul with the body, account for the whole moral case of man. There are sins, as pride, covetousness, malice and others, which are wholly spiritual; and yet no exception is made in this doctrine of the necessary continuance of sin till death as to them. There is, surely, no need to wait for the separation of the soul from the body in order to be saved from evils which are the sole offspring of the spirit; and yet these are made as inevitable as the sins which more immediately connect themselves with the excitements of the animal nature.

This doctrine supposes, too, that the flesh must necessarily not only lust against the Spirit, but in no small degree, and on many occasions, be the conqueror; whereas, we are commanded to "*mortify* the deeds of the body;" to "*crucify*," that is, to put to death, "the flesh;" "*to put off* the old man," which, in its full meaning, must import separation from sin in fact, as well as the renunciation of it in will; and "*to put on* the new man." Finally, the apostle expressly states, that though the flesh stands victoriously opposed to *legal* sanctification, it is not insuperable by evangelical holiness. "For what the *law* cannot do in that it was weak *through the flesh*, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be *fulfilled* in us, who walk not after the flesh, but after the Spirit," Rom. viii. 3, 4. So inconsistent with the declarations and promises of the gospel is the notion that, so long as we are in the body, "the flesh" must of necessity have at least the occasional dominion.

We conclude, therefore, as to the *time* of our complete sanctification, or, to use the phrase of the apostle Paul, "the destruction of the body of sin," that it can neither be referred to the hour of death, nor placed subsequently to this present life. The attainment of perfect freedom from sin is one to which believers are called during the present life, and is necessary to that completeness of "holiness," and of those active and passive graces of Christianity by which they are called to glorify God in this world, and to edify mankind.

Not only the time, but the *manner* also of our sanctification has been matter of controversy; some contending that all attain-

able degrees of it are acquired by the process of gradual mortification and the acquisition of holy habits ; others alleging it to be instantaneous, and the fruit of an act of faith in the divine promises.

That the regeneration which accompanies justification is a large approach to this state of perfected holiness, and that all growth in grace, advances us nearer to this point of entire sanctity, is so obvious, that on these points there can be no reasonable dispute. But they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being more painfully felt, we plead in faith the accomplishment of the promises of God. The great question to be settled is, whether the deliverance sighed after be held out to us in these promises as a present blessing ? And from what has been already said, there appears no ground to doubt this, since no small violence would be offered to the passages of Scripture already quoted, as well as to many others, by the opposite opinion. All the promises of God which are not expressly, or from their *order*, referred to future time, are objects of *present trust* ; and their fulfilment *now* is made conditional *only* upon our faith. They cannot, therefore, be pleaded in our prayers, with an entire reliance upon the truth of God, in vain. The general promise that we shall receive "all things whatsoever we ask in prayer, believing," comprehends, of course, "all things" suited to our case which God has engaged to bestow ; and if the entire renewal of our nature be included in the number, without any limitation of time, except that in which we ask it in faith, then to this faith shall the promises of entire sanctification be given ; which in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith.

The only plausible objections made to this doctrine may be answered in few words.

It has been urged that this state of entire sanctification supposes future *impeccability*. Certainly not ; for if angels and our first parents fell when in a state of immaculate sanctity, the renovated man cannot be placed, by his entire deliverance from inward sin, out of the reach of danger. This remark, also, answers the allegation that we should thus be removed out of the reach of temptation ; for the example of angels, and of the first man, who fell by temptation when in a state of native purity, proves that the absence of inward evil is not inconsistent with a state of probation ; and that this, in itself, is no guard against the attempts and solicitations of evil.

It has been objected, too, that this supposed state renders the atonement and intercession of Christ superfluous in future. But the very contrary of this is manifest when the case of an evangelical renewal of the soul in righteousness is understood. This proceeds from the grace of God in Christ, through the Holy Spirit, as the efficient cause; it is received by faith as the instrumental cause; and the state itself into which we are raised is maintained, not by inherent native power, but by the continual presence and sanctifying influence of the Holy Spirit himself, received and retained in answer to ceaseless prayer, which prayer has respect solely to the merits of the death and intercession of Christ.

It has been farther alleged that a person delivered from all inward and outward sin has no longer need to use the petition of the Lord's prayer, — "and forgive us our trespasses," — because he has no longer need of pardon. To this we reply, 1. That it would be absurd to suppose that any person is placed under the necessity of "trespassing," in order that a general prayer, designed for men in a mixed condition, might retain its aptness to every particular case. 2. That trespassing of every kind and degree is not supposed by this prayer to be continued, in order that it might be used always in the same *import*, or otherwise it might be pleaded against the renunciation of any trespass or transgression whatever. 3. That this petition is still relevant to the case of the entirely sanctified and the evangelically perfect, since neither the perfection of the first man nor that of angels is in question; that is a perfection measured by the perfect law, which, in its obligations, contemplates all creatures as having sustained no injury by moral lapse, and admits, therefore, of no excuse from infirmities and mistakes of judgment; nor of any degree of obedience below that which beings created naturally perfect were capable of rendering. There may, however, be an entire sanctification of a being rendered *naturally* weak and *imperfect*, and so liable to mistake and infirmity, as well as to defect in the *degree* of that absolute obedience and service which the law of God, never bent or lowered to human weakness, demands from all. These defects, and mistakes, and infirmities, may be quite consistent with the entire sanctification of the soul and the *moral* maturity of a being still *naturally* infirm and imperfect. Still, farther, if this were not a sufficient answer, it may be remarked, that we are not the ultimate judges of our own case as to our "trespasses," or our exemption from them; and we are not, therefore, to put ourselves into the place of God, "who is greater than our hearts." So,

although St. Paul says, "I know nothing by myself," that is, I am conscious of no offence, he adds, "yet am I not hereby justified; but he that judgeth me is the Lord:" to whom, therefore, the appeal is every moment to be made through Christ the mediator; and who, by the renewed testimony of his Spirit, assures every true believer of his acceptance in his sight.

EXTRACT FROM THE WRITINGS OF ANTONIA BOURIGNON.

[This remarkable woman was a native of Lisle, in Belgium. She lived nearly two hundred years ago. She was an able defender of the doctrine of present sanctification, and professed to have experienced it. The following extract is from the work entitled "Light Risen in Darkness."]

"All perfection consists in submitting our wills unto that of God. This is all that he requires of us. For God, who possesses all things in himself, has need of nothing; but was and is still desirous that we should submit our wills unto his: and good reason for it, because we were created for him, and have received all of him. If we hope for any happiness, it must come from him; seeing none can either save himself or any other creature. It is from God alone that we are to hope for this. Why, then, are we unwilling to subject our wills to his, seeing it is good and reasonable so to do, and seeing God requires no other thing of his creatures but submission to his holy will? Could he demand less than this submission of his creatures, whom he had drawn out of nothing, that he might raise them to what they are, promising them eternal joy and delights of eternal duration, provided they would submit unto his holy will? Is not this the least he could demand for so many benefits, so many felicities, so many favors, as he hath bestowed upon them? I entreat you not to trouble yourself with the many methods that men have invented for attaining salvation; for the devil insinuates himself into all material things, be they ever so good and pious, but can never get hold of this submission of our wills to God, because this is a spiritual act, wherein our enemy can find no matter whereby to tempt us in any manner. Hold fast by this, contemning all his wiles and temptations, which merit not that a child of God should stop at them, seeing they are nothing but smoke, which vanishes into air as soon as we have recourse to our true almighty Father, who never fails us if we seek

to him in time of need. I have always found more help under temptations when I have had my recourse unto God, than when I have stood disputing it with the devil, who is not worthy that a child of God should defend himself against him, who is only his own enemy, and hath no power over us, if our wills be not consenting to it. Therefore be not troubled about the fantasies and temptations which he raises to you, whether when you are awake or asleep, provided you remain firm in your resolution not to offend God any more. Have your recourse only unto God, and pray to him that he would rather let you die than consent unto sin. This will speedily relieve you from the temptation, and thus you shall overcome the devil without fighting with him. This is what I have experienced in myself, and what you may also make trial of in your own person, and be not troubled for any evil thoughts that may be suggested unto you. Disregard the importunities of these as you would do that of the flies in the summer heat. Though you should be vexed with evil thoughts all your life, this will not make you less agreeable unto God, IF YOU TAKE NO PLEASURE IN THEM, and GIVE NO CONSENT UNTO THEM; for the devil cannot make us sin if we consent not to it. On the contrary, these temptations purify our souls, by our resistance and the uneasiness they make us suffer. We must in this, as in every other thing, submit our wills unto God, who will never suffer us to be tempted beyond our strength. But this submission of ours must be absolute in all things, CORPOREAL, TEMPORAL, SPIRITUAL, yea, ETERNAL."

"Willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8.

This seems to have been very much, in the beginning of the gospel, a common experience. Hence we read of looking for that blessed hope: waiting for his Son from heaven; loving his appearance; hasting unto the coming of the day of God; and crying amen, even so, come, Lord Jesus. Those, also, who were called by divine grace at the reformation in Germany, and at the revival of evangelical religion in our own country, (England,) seemed familiar with death, were not shocked to be reminded of their age and infirmities, and loved to talk with each other of going home. — *Wm. Jay.*

ACROSTIC.

W HENCE, ye minstrelsy of heaven,
 I n pure robes of glory dressed,
 T ell me whence your joys arise,
 H igh, serene, supremely blest ;
 O n the plains of heavenly bliss —
 U tmost bound of human thought —
 T ime and distance are unknown,

 H opes and fears alike forgot.
 O 'er those wide-extended plains,
 L oud resound your joyous lays ;
 I nnocency tunes your strings,
 N ature's God your theme of praise ;
 E ver basking in delight,
 S orrow is a thing unknown,
 S eeds of darkness and distress,

 N ot on heavenly fields are sown.
 O , since ye are thus so blest,

 M ay a sinful mortal dare
 A sk the source of your delight,
 N ever marred by anxious care ?

 S ay, ye glorious, happy throng,
 H as aught earthly power to give,
 A n immortal spirit bliss
 L ike to that in which ye live ?
 L ies within an earthly shell

 S ome pure element of joy,
 E ver springing in the heart,
 E ndless — true — without alloy ?

 "T urn from earth," I hear ye say ;
 "H oliness of heart alone
 E ver can a peace afford,

 L asting as the eternal throne !"
 O, my soul, then seek this prize,
 Rest not till its light arise,
 Dawning from the upper skies. — *Ladies' Repository.*

For the Guide to Christian Perfection.

WHY ARE THERE NOT MORE BAPTIZED WITH THE HOLY GHOST?

The baptism of the Holy Ghost, and entire sanctification, I wish to be considered the same, and here inquire why this work does not progress with more power, and take in a larger number of those professing godliness. I am aware that some one reason may be given, as *unbelief*, applicable to all cases: but I am equally aware that there are particular reasons that ought to be ferretted out, and should be reflected upon seriously by all. Look, kind reader, to the following reasons.

1. *Love of the world*, that so effectually employs the affections of the heart that to grow in grace is morally impossible.

2. A want of that extensive moral honesty that is *wholly* willing to do to others as you would have others do to you; this latter sentiment must be adopted or the sacred baptism cannot be obtained; the love of the world leads directly to dishonesty in feeling, principle and action, and if it be *cherished*, there can be no advances made.

3. Disaffection, or an unbrotherly feeling toward any, will effectually shut out our prayers, bring condemnation, and blast every good fruit in the soul.

4. *Contention*, in which motives and characters are involved, and the freely reading communications that partake largely of this spirit, is an important and effectual hindrance to higher spiritual attainments. If we or any others partake of such feelings or acts we can never grow, but conscience will always oppress and clamor against us. Let us, by the grace of God, get the hindrances out of the way; pray and believe with all the heart, and the promised blessing must and will come, even full redemption in the blood of the Lamb.

HOW CAN I OBTAIN ENTIRE SANCTIFICATION?

The above is a question of great importance, and easy to be answered, provided we take the Bible for our *entire* guide, and not without. To sum up the answer in a few words, it is by importunate, or agonizing, praying faith, that says now, that looks now.

There is one thing to guard against, viz: imposing conditions on the Lord; as all do when they fix the particular exercise that must follow when the prayer is answered. Now, one thinks to have a powerful movement; another, a glorious elevation; and a third, such a melting influence as will make him willing to weep his life away in love; and a fourth expects a silent awe that dares not move but with great precision. Now if God answers your prayer, you may have some of the above exercises, or a part of them all, and perhaps none of them; and of this you should feel no solicitude. Impose no conditions on the Lord, only agonize for the object, and leave the particular immediate effect it shall produce on you to the wisdom of the Holy Ghost.

Depend wholly on the blood, the atoning blood and Holy Spirit of our living Lord; firmly believing in the promise of the Lord, that saith, "He is faithful and just to forgive you your sins, and cleanse you from all unrighteousness." That blood has virtue, and the Spirit has power to apply the atonement. Believe, believe, and all is yours.

It is in the above manner that the Church should pray for a revival; imposing no conditions on the Lord, only sue for the object. We want *power*; but whether it shall make sinners cry out, or weep, or tremble in a deathly silence, leave that, it belongs to God, not to man; no, not to good men or angels: the object get, the manner leave.

CAN MAN BE PERFECT IN LOVE, AS THE LAW REQUIRES,
AND CONTINUE IN IT?

Many believe in the doctrine of entire sanctification and in its attainableness, but whether any have attained and *lived* in it, they query. The weakness of human nature is such, together with the temptations of Satan, and the circumstances and influences of the world, that it is too much to believe that any can come up to the requirement of the law and *live in it*. If we were at all dependent on any of these for preservation we might reasonably doubt; but when we know that the grace of God in Jesus Christ is our only dependence, and that that grace is a strong tower, into which the righteous run and are *safe*, and that they are kept by *the power of God* through faith, we feel instructed to give our doubts to the winds, and trust by faith the promises of our leader and preserver, who has as distinctly presented this blessing to us as any other spiritual good, and upon the same terms, precisely.

Shall I say that my God and Savior will not put forth a sufficient amount of influence to keep me in the enjoyment of the blessings contained in his promises, and thereby distrust my Lord? God forbid. I will rather believe, and say, Every moment, Lord, I need the merit of thy death, and trust to feel its mighty efficacy. The Gospel is a perfect remedy; and all that is sanctifying is through faith.

H. D. S.

For the Guide to Christian Perfection.

WITH FAITH, AND WITHOUT FAITH.

I am assured the sanctified Christian understands me, when I speak of living "the life of faith;" for to continue in that blessed state, where all is consecrated to and accepted with God, we must do all we do, and be all we are, *in faith*. This is not readily, and perhaps not at all, understood by those who exercise faith only at periods, and the remainder of their time take their hearts into their own possession. It is not an uncommon thing for us to hear one who is doubting as to the truth of the doctrine of living with a pure heart, say, "I have professed religion twenty years, and not for one day have I felt that what I did was altogether pleasing to God." Says another, "How it is I cannot see, for I have commenced many a morning to see if I could not live that day without sin, and before the day was one-half through, I felt that all was in vain, for my heart was so vile that all I did was filled with sin."

We hardly dare say to these perplexed persons that they should not judge us who profess to have had our hearts cleansed by the Holy Ghost, through faith in Jesus, by themselves, who have never believed that this great work has been wrought for them; for, should we make them this reply, they could not then see why we were not boasting; setting ourselves where they are not; saying, "I am more holy than thou." But let one of these persons enter into the state where we ourselves live not, but Christ liveth in us, and the problem will be solved. The blood-washed soul is filled with faith. All he does, he does in the name of the Lord Jesus; and all he is, he is in God. Now when he commences the morning, he recognizes upon his first waking thought that he is not his own but the Lord's. He has nothing to do for himself, and has nothing for which he wishes to be in himself—his selfishness, or own

will, for a single moment. Here faith reckons him in Christ, and finds him there. He begins his daily duties, whatever they may be, labor of the hands or of the mind, in the same spirit. Certainly he does not feel that he is *perfect* in his works, or thoughts, or words; for in many of these he may be laboring under unavoidable mistakes; and in others he comes short, because of a lack of capacity to do what he sees might be done. He is as keenly sensible of this as ever, and far more so; yet he does not stop here, for he is not weighed down with a sense of *guilt*; he feels that his heart is divested of selfishness, and filled with a living desire to please his God in all his ways. He knows that in all these things he has lain his heart before Him in the simplicity of the helpless child. Had he done many things thoughtlessly, and spoken many words carelessly, he would be compelled to acknowledge himself guilty; but of these things he is clear, having been continually kept in holy deliberation by him who has his residence within the heart. He receives nothing and performs nothing without the deepest acknowledgment that he *himself is nothing*, and cannot be accepted in the best performances of his duty, without the blood of sprinkling upon him. Here he is careful to believe he has that blood. He lives in the atmosphere of the atonement. He believes without a doubt that all his short comings are met by his crucified Savior.

We wish to make a distinction between those who do their duties, temporal and spiritual, faithfully, and those who live without any regularity in those things; for we have it to confess that there are those who profess to live in a state of sanctification who seem never to have understood even the first principles. We leave these while we are speaking of him who seeks with all his ability to know his Master's will in every thing, little or great, and as ardently seeks to know the best manner in which to perform it. The truly enlightened and sanctified one knows and *feels* that he cannot expect to have his deficiencies supplied in the view of the Father by his Son, — the sacrifice for sinners, — unless he himself live so as to avoid deficiencies as far as possible. Every thing must be done in the most faithful manner. Every improvement and cultivation must be obtained that comes within reach of the devoted man: then, having done all he could, by deliberation and prayer, with other means, to furnish himself with right views of the life he wishes to live, he can come before his God in *faith*. We will express the sentiment in other words: After having used every means in his power to avoid short comings by mistake, lack of ability, &c., he comes to the Father with the fullest confidence that before him the Lamb, slain, cancels the

deficiencies that *he could not avoid*. Many of these involuntary imperfections, for so they may be correctly called, may have arisen from *past* neglect of privileges or abilities; yet we believe they receive the same blood to cancel them as if they had arisen from another source. We beg to be understood here, for many who have spoken upon this point have been misrepresented. In speaking of *neglect*, we mean that of which the now unblamable man was guilty *before* entering his consecrated state; for it should be understood we do not indulge the imagination that our faith gives us license to do what we could not in our former state do, without displeasing God: far from this. The whole attention is summoned to "keep the heart with all diligence," and to walk in all our ways with the utmost carefulness—such as was never known to those who do not believe it their privilege to possess pure hearts while in this life. This is sufficiently plain to one who has experience in the life of faith; for such a one most certainly knows that no *neglect* can be permitted and the heart retain its sense of purity: for the feet no longer stand on holy ground when the man commences the practice of neglect, how small soever the degree of it. Can any one here accuse us that we believe in sanctification by works? Do we not make it sufficiently clear that our sanctification is by faith, and that Jesus Christ is the foundation of our faith, while good works are only the fruits of it? Can a Christian have a proper exercise of faith without good works?—for the present, good works performing, and for the future, good works purposed? And is it not plain that the consecrated man has both the foundation and occasion for *continual* faith? While in the "narrow way" of doing all his duties rightly, according to his best knowledge and ability, he continually stands upon the foundation laid by Jesus Christ for faith in his most precious blood. He is constantly sprinkled with that blood, and receives unceasing influences from the Holy Spirit, purchased to him by the same price—the blood of the Lamb. After all our effort at explanation we shall, perhaps, still have to bear the stigma of thinking ourselves pure when others think us impure; of believing we please our God when others think we displease him. It is truly blessed, under this consideration, to have the privilege of saying, "*God is my witness.*" The case is plain to ourselves. Good works performed *without* faith, are mixed with condemnation; the same works performed *in* faith, are means of bringing us away from ourselves and concealing us in Christ, *by* whom and *in* whom we are saved from condemnation. The holy word teaches us that faith is the instrument of purification. "Faith which purifies the heart." "Purifying their hearts by faith." Then it is

plain that if we would be pure in our hearts, and have our works acceptable before him who examines them with a scrutinizing eye, we must live by faith in the Son of God ; and always recognize that through this our works are perfected. Then will our morning, noonday and evening hours find us at peace, with the testimony of pure hearts. We have the testimony of numbers, that their best efforts, and best performances, while they were not living closely in the "cleft of the Rock," were filled with condemnation ; but since they have taken their residence there, the same efforts and same performances, bear a different character, and make a different impression. "*Rock of ages cleft for me.*" In that cleft, and in no other place, are found peace, rest, and safety, for

A STUDENT.

[The following article on sanctification appeared some time since in the Congregational Observer, printed at Hartford, Conn. It was written by a Congregational minister of highly respectable standing and influence. And like other communications on the same subject and from the same source, will be found instructive and interesting.]

ENTIRE SANCTIFICATION.

ITS NATURE.

As we have defined entire sanctification to consist in entire obedience to the moral law, it is important to understand what is *implied* in supreme love to God and equal love to man. By supreme love to God, I mean love to him with all the heart, mind, soul and strength. I see no good reason for using the word supreme in a comparative sense, when applied to denote our love to God. Webster defines supreme, "highest, greatest, most excellent, to the utmost extent." To use this word in a comparative sense, is to violate the laws of philology. When we love God, then, more than we love any other or all other beings, we love him supremely,—with all the heart. But it is said we may and must love God more than all other beings, and yet we may not love him with *all the heart* ; and this is what some theologians call supreme love to God, in distinction from love with all the heart. I am afraid of this distinction. It looks to me like lowering down the law. I think I have met with Christians who took refuge and comfort under it, while they were serving mammon. If we do love God more than we love all other beings,

then we do hold all other beings and objects in strict subordination to the will of God. Our affections cannot be idolatrous. Our love to finite beings and objects is properly regulated; and all that we have and are is truly consecrated to God, and all must be controlled by the one principle — supreme love to God.

But it may be said, we may love God more than we love all other objects, and yet our nature may be capable of sustaining still higher emotions of love to God. This we admit. But I would inquire if the holy life which the law demands, consists essentially in the mere fervency of emotion? If so, then all virtue, all holiness, consists in the involuntary state of the mind. But this fervency of emotion in religion, it seems to me, is rather the *happiness of obedience*, than obedience itself. But the law, in requiring us to love God with all the heart, cannot require the highest possible state of emotion, for this would be utterly inconsistent with our obligations and relations to other beings. In order that our emotions of love to God be always in the highest state possible, we must have a perfect knowledge of God, and our attention and affections must *be directly and unceasingly* upon the character of God; and then we could not discharge any duty to our fellow men, for whenever our attention is turned toward our fellow men, as it must be at times, then our *emotions of love to God* must in the very nature of the case be abated. But is God any the less pleased with us when we turn our attention to our fellow men, for the purpose of discharging our duties to them?

I am surprised to find that many place the essential nature of love to God in the state of the emotions, rather than in the state of the will.

I conclude, then, that whoever loves God more than all other beings, loves him with all the heart — his state of mind is right with God and man. Sin is cast out; his will is lost in the will of God; every thing he has is subjected to the will of God. The supreme love of God, planted amid the susceptibilities of his nature, controls all of his actions in his intercourse with his fellow men, and leads him into deep, earnest and delightful communion with the Father and the Son.

“It is, in one view, purity of intention, dedicating all the life to God; it is one desire and design ruling all our tempers; it is devoting not a part, but all our soul, body and substance to God. In another view, it is all the mind that was in Christ Jesus, enabling us to walk as he walked. It is the circumcision of the heart from all filthiness, from all inward as well as outward pollution.”

2. *But supreme love to God, or entire holiness, does not*

imply that no further effort is necessary to make progress in holiness. Dr. Woods and Dr. Pond both represent "Christian Perfection" as a state in which there is no more progress—in which no more effort is needed. Dr. Woods says, Bib. Rep. for April, 1841, p. 433, "Their expectation of entire conformity to the divine law is realized. They have reached the object, and *there is no place for further efforts.*"

Dr. Pond says, p. 32, "Sanctification ought to be accomplished at once." But he says it never is; and he represents us as teaching that believers in entire sanctification arrive at a state of holiness in which there is no more progress. Now I deny that we ought instantly to come into a state of sanctification, in which there can be no more progress. The moral law does not require it. I am amazed that our doctors of divinity should teach that there can be no more progress in holiness after all sin is overcome. "The divinity of the schools is surely sick." Suppose Adam had lived 900 years in paradise without sin, would he have made no progress in holiness, as his mind enlarged and his knowledge of God increased? Have the angels in heaven made no progress in holiness since "the morning stars sang together?" Why, Dr. Pond might with as much propriety teach that there can be no progress in sin, after a being has become totally depraved, as to teach there can be no progress in holiness after a being has become entirely holy. How little we know of the ever blessed God, even after all sin is overcome! We shall grow in holiness in proportion as we grow in the knowledge of God. And I doubt not we shall grow in holiness, when faith is swallowed up in victory in the kingdom of heaven, and that we shall *make efforts*—that our minds will be constantly employed to grow in holiness *there*; and how much more necessary is it for us *here*, to watch, and pray, and labor, and make constant efforts to persevere in holiness, and to increase in the knowledge and love of God, even after we have gained the victory over all sin!

The Bible expressly declares that the Savior himself "grew in favor with God and man." The word *favor* is the same word that is translated *grace*.

I am amazed at the views of Dr. Woods and Dr. Pond on the *nature of Christian Perfection*. They represent it as a condition in which the mind will sink into inaction, and in which there will be "no occasion for further efforts" to grow in holiness. Mark! *this is their view of the nature of Christian Perfection, not ours.* They say, when a person arrives at this state, he has no need of any further efforts. I would humbly ask if this teaching

does not have some pretty strong bearings toward "Antinomian Perfectionism?"

These divines teach that if a person actually arrives at a state of entire sanctification, "then his armor is useless," he has no need of making any further efforts. Means and ordinances are all useless things; and under the influence of such instruction, when persons think "they have attained" they naturally slide over into "Antinomian Perfectionism." But we teach that when a person *attains* to a state of entire sanctification, the utmost diligence and effort are necessary to *retain* it; that then all the means of grace and the ordinances are doubly precious. From a quite extensive acquaintance with persons who embrace these views of holiness, I know that they give unusual attention to the means of grace. I have been days together with Pres. Mahan and Mr. Fitch, and I never knew ministers of the gospel who prayed so fervently and earnestly, and who made such diligent use of the means of grace, to keep up their constant communion with God.

3. *Supreme love to God, or entire sanctification in this life, does not imply that confession of sin is no longer proper.* Dr. Pond says, Sermon, p. 33, "There is another passage, which if it stood alone in the Scriptures, would be sufficient to determine this whole question. It is that part of the Lord's Prayer in which we are directed to say, '*forgive us our trespasses*, as we also forgive them who trespass against us.'"

He says that "Christians cannot pray with any propriety or sincerity for forgiveness after their sins have all been repented of and pardoned," &c. Indeed! I thought it had long been the orthodox doctrine of New England, that sinners must repent of all their sins in order to pray sincerely. But it seems that Dr. Pond has made a new discovery, that *no Christian* can pray sincerely for pardon, unless some of his sins are unrepented of! Surely there is some new doctrine springing up "*down east*."

No man can say the Lord's Prayer sincerely and with propriety, unless he is in the *present commission* of some sins!! It is not enough that his past conduct is all black with crime against God, he must have present sins that he has not repented of, in order to pray sincerely!

Yes, Dr. Pond actually makes out a sort of moral necessity of sinning in order to say the Lord's Prayer aright! And this is one argument, he says, which will of itself "determine this whole question." I wonder the Dr. did not rely upon this argument alone, if it is so potent. Let us analyze this great argument and

see how it looks in Connecticut, after having been so much applauded in Maine.

The argument is this. *Christians cannot with propriety and sincerity pray for the forgiveness of their past sins, when they have been repented of and pardoned. They must have some present sins unrepented of, in order to pray sincerely and properly for forgiveness!* Now it seems to me the Bible teaches these two things very plainly,

1. That "if we regard iniquity in our hearts, the Lord will not hear us;" that we must forsake all known sins in order to pray sincerely; that it is presumption to pray for the pardon of sins that we are committing while we pray.

2. That it is proper and scriptural to humble ourselves before God and confess past sins that have often been repented of and forgiven. David says, Ps. xxv. 7, "Remember not the sins of my youth, nor my transgressions." David was advanced in life when he made that prayer, and the sins of his youth had undoubtedly been repented of and forgiven. Yet, according to Dr. Pond, there was no "sincerity nor propriety" in confessing sins that had been forgiven. Jeremiah and Job both confessed the sins of their youth, after they had been forgiven. Jer. iii. 25; Job. xiii. 23-26.

In fact, confession, in order to be sincere, must be for *past sins only*. It is impious to confess sins before God that we are now committing. All the confessions recorded in the Bible are for past sins. If it is proper to confess sins in prayer that have been repented of a minute or one hour, it is equally proper to confess sins that have been repented of and forgiven for years. Who can doubt that the heart rending confessions of President Edwards were for his past sins? When he confesses that "his sins appear to him infinite upon infinite," can any one believe that he was confessing sins that he was then committing? If so, what evidence could he have had of conversion, of a pure heart, of the kingdom of God within him, "which is righteousness, peace and joy in the Holy Ghost." That eminent man of God was undoubtedly confessing his past sins, when he declared them "to be infinite upon infinite."

The more holy a man becomes, the more odious and abominable do his past sins appear, though they may all be pardoned. Yet his *view* of their enormity will increase in proportion as the light of holiness increases. The sanctified soul is often weighed down and prostrated in the very dust of abasement, when the Holy Spirit turns his attention to the sins of his past life. He sinks in the valley of humiliation, because of the sins of his past

life, in order to rise on the wings of faith and love. The soul that is cleansed from sin says —

“O glorious change! 'tis all of grace,
By bleeding love bestowed
On outcasts of our fallen race,
To bring them home to God;
Infinite grace to vileness given,
The sons of earth made heirs of heaven.” N. E. B.

For the Guide to Christian Perfection.

WANDERING THOUGHTS.

He who has entered upon a holy life, and is fixed in his purpose to live to God, is scrupulous in the examination of all his thoughts, as well as all his ways. Indeed, it is to the interior of the soul his attention is first directed. And while he finds there a consciousness that his heart is wholly given up to God, and all his delight in his will, he is pained to find at times a wandering mind, an inability to control perfectly his thoughts. This at first view seems to him inconsistent with the demands of God upon him, and he is in danger of becoming discouraged on this account, and of giving over the struggle to be holy. It is desirable, therefore, in a calm hour to take a rational and consistent view of our mental structure, and to know what is and what is not possible for us in this respect. Such, I apprehend, is the nature of our minds, that it is not possible for us to control perfectly our thoughts, and subject them to rule. For instance: we go to church to worship God; on our way thither, or while there, we see some individual who awakens in our mind a train of thought quite contrary to the object we have in view, namely, the spiritual worship of God. We retire to the secret place for prayer, and expect to enjoy a season of close communion with the Father of our spirits; and while there, without any external object to embarrass us, some point in relation to our worldly business comes up before our minds, which disturbs our communion with God.

Since universal experience corroborates this fact in relation to the mind, that *our thoughts are not wholly subject to our control*, it becomes our duty to inquire, not how we shall alter the structure of our minds, but how we shall prevent unnecessary distrac-

tions, and how conduct ourselves when they unavoidably occur. There is one great centre to which the sanctified heart invariably turns, true as the needle to the pole, namely, to God. If its attention is necessarily called away, it soon gets back again to God; there is its home, its rest. Nevertheless, even such a heart is liable to distractions. To avoid these, we must watch the entrance of wandering thoughts into our minds; be careful what thoughts we suffer to lodge there; what trains of thought we pursue and follow out. We must *watch* and *pray* against wandering thoughts, and endeavor to bring every thought into captivity, into subjection to Christ. No doubt if we would pray in faith each day to have our hearts and minds kept through Christ Jesus, we should find ourselves in a great measure preserved from painful distractions. Still, when these distractions do occur, we must not increase the evil by suffering our minds to become still farther disquieted and disheartened on account of them. Let the thought come, and let it go, and our great object be still pursued. Let us never be disheartened, while resolutely and steadily aiming at the glory of God, whatever impediments we may find or think we find in the way. H. G.

For the Guide to Christian Perfection.

THE SPIRIT'S CHOICE.

"For it seems to me the soul is always saying, *Let me go back to my God.*"

Student — Guide, Vol. IV. No. 40.

Thus said *my* spirit; but I turned
And bade it follow me,
And drag the chain it spurned
In longings to be free.

Come gather flowers, I said,
While summer sheds her bloom;
Weave garlands for thy head,
And claim from earth a boon.

"Earth has no gift for me,"
The weary spirit cried—
"T is only to be free,
That I so long have sighed.

"Think you that I would shame
My brow with earthly flowers,
When by my birth I claim
A share in *Heaven's* own bowers ?

"Think you that I will stay
And furl my restless wing,
To watch life's waning day,
And 'bide what night will bring ?

"No, no ! let me return
To God from whom I came ;
I 'm weary now — I spurn
The meed of earthly gain.

"With loathing and disgust,
I turn from earth away ;
Let dust return to dust,
And mingle clay with clay.

"For me, I justly claim
A home among the free ;
My God, from thee I came,
And would return to thee."

Go, spirit go ! I said : —
Quicker than thought, she flew
Upward, and onward sped,
The vaulted ether through.

The Savior was her guide,
He beckoned her to rest ;
And nestling to his side,
She hung upon his breast.

And there she closer clings,
As grows the storm more loud ;
Secure from fear, she sings,
"My life is hid with God."

MARY.
